

A
Critical Essay
ON THE
MODERN MEDALS.
WITH
Some Reflections
ON THE
TASTE and JUDGMENT
OF THE
ANCIENTS.

J. Addison.

Ἦ ὥς ἡδίστα ἢ ὥς ἡνυστα, Plut.
— *Populumque Clientem,*
Publica mansuris testantur vocibus Æ-
ra. Claud.

L O N D O N,

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Volume 1

Part 1

Page 1

1900

A
L E T T E R
T O T H E
R E A D E R S.

Gentlemen,

YOU know Books are called the Children of the Brain, and Batchelors that have no other, are often as solicitous to have worthy Patrons, as Parents are for God-fathers to stand at a Christning; neither of them can be compell'd in Law, to maintain the Production. I have made choice of a Person of known Honour, great Parts and Integrity; and his exact Knowledge in the Polite and Classsical Learning, gives him more particularly a Title to it; this is all I am oblig'd to in the common course

A Letter to the Reader.

of Publishing. If it wants a Dedication, he does not.

The Notoriety of his Merit exonerates me, and the great Applause he has had from the Throne and the Country, is so fresh in your Memories, that I'm afraid I should only have repeated what many of your selves have said in his Praise upon more solemn Occasions. If ye have expected one, you have disappointed your selves; but none is better than the troublesome Novelty now introduced of giving two.

The occasion of the following Discourse was meerly accidental, and my Intention is not to fall out with the Nibbling Criticks, who are gnawing every thing before they have Teeth, but to encourage the study of Medals, which do Honour to great Men, or 'tis to make it useful: And I would that the Fame of Brave, Wise, and Faithful Originals, were made lasting and clear to Posterity, without the least Mark of Pedantry, Ill-nature, or Impiety.

I have seen little that has been
written

A Letter to the Reader.

written here on the Subject of Medals, but there are several that know more in most Professions than they that write. Mr. Evelin's and Mr. Walker's Works are all that I know have been done of late here. Mr. Vaughan treats only of current Coins, and Mr. Lownds gives us the prettiest History of our Mint that has been yet seen. Mr. Lock has carried the reasoning part beyond all others, and the justness of his Thoughts are proved in the happy experience of our present Plenty, which is equally honourable to him and those that entered into them, and brought the Coin to the Perfection wherein we now have it.

But none of them has given us Rules for Coins of Honour and Medals. Mr. Evelin has favoured us with some useful Advices, and I have adventured to make a few Exceptions against the Viciated Taste of the Moderns, but do not differ from him in any thing so much as putting Vice and Villany on Medals, which, in my Opinion, should be sunk in everlasting

A Letter to the Reader.

Oblivion, and the Memory of their Authors quite extinguished. His Intention I believe is good, but the Corruption of Human Nature makes it not adviseable; we are as apt to imitate Evil as Good, and their Notion was not unnatural, who asserted that Original Sin consisted in Imitation. But the Reason for what I say is the same with Juvenal's. Lib. 5. Sat. 16.

—Quoniam dociles imitandis
Turpibus & pravis omnes sumus,
& Catilinam.

Quocunque in Populo videas, quocunque
sub axe,
Sed nec Brutus erat, Bruti nec arunculus
usquam.

But as to the Criticks that know nothing of Medals, and yet will be marking them with their Teeth, They are advised to read Horace, whom they can more easily commend than imitate.

A Letter to the Reader.

Sumite materiam, vestris qui scribitis, æquam
Viribus, & versate diu, quid ferre
recusant,
Quid valeant Humeri. *Hor. lib. de
Arte Poet.*

This Treatise begins (or call it the Introduction if you will,) with short Reflections on the Collections here, and that Immortal glory of Fame so much idolized and indulged by the Ancients. Some of the means used by them for preserving their Memories are related, and their doating on it to an excess, and the little use they made of the Sense they had of the Soul's immortality, is regretted: However that is asserted, and more might have been added to prove both the Truth, and immemorial Antiquity of this Opinion, but you might have thought it extrinsick to my Subject, so I broke it off. However that seems to be one of the most innate Idea's that can possess the Minds of Men, and they that are

A Letter to the Reader.

not capable of it, must needs have gross Apprehensions. Jul. Cæsar, who is one of the first that writes of this Island, tells us our Ancestors entertain'd it before his time. Imprimis hæc volunt persuadere, non interire animas,—atque hoc maxime ad virtutem excitari putant: This, and all the other Knowledge of France, he says came to them from us. Those that go about to assert the contrary, seem to be sadly idle. We can sooner part with our Property, than suffer our selves to be perswaded out of this Ancient Brittish Truth. Their Reasonings are vain Delusions, arising from Melancholy, and do not signifie a Rush. Tully enters more into the Argument than they do, and after all, says to this purpose, Nolo hanc Opinionem mihi extorqueri, he would not be put out of it, and all wise men will be of his Opinion, let the Minuti Philosophi, or little puny Philosophers, as he terms them, argue as they please. When we are to rest from the Labours of this Life, 'tis by far a much nobler Thought,
to

A Letter to the Reader.

to be assur'd we are to be received into a more lasting one by our Saviour, to rest with Abraham, Isaac and Jacob, and to see our brave and wise Ancestors, or those we loved and esteemed here; or as Cicero has it, to see and live with Cato, P. Æmilius, Scipio Africanus, Homer, and Socrates; than to be as the Beasts that perish; or, as Ennius Expresses it,

*Sicut Fortis equus, spatio qui sæpe
supremo
Vicit Olympia, nunc senio confectus
quiescit.*

*You will meet with some Digressions, but they are not useless, nor foreign from the Subject; Common Justice obliged me to them, and if you are not of the same Mind with me on this matter, who can help that? I'm accessible, and may be spoke with at any time, in order to conviction; neither would I be dead for all the difference, as a late Buffoon feigns himself to have been three Years ago, whereas his
best*

A Letter to the Reader.

best hints seem to be taken from Books that came over only some Months since.

There is nothing here advanced of any importance to the Argument, that is not supported by ancient Authority and Custom. When I'm Critical, it is not out of a Humour of being so, or that I incline to one Party more than to another, but have brought Reasons for it, and leave it to you to judge, if they are good or not.

The frequent transitions made here from the Moderns to the Ancients are mainly to enforce the Argument. Also 'tis my Opinion that all Learning and the Knowledge of former Ages serve for nothing, but is idle amusement, if not made useful to the Age we live in.

*One thing I have Omitted, which is, to have mentioned the particular Cabinets for finding the Medals that are referred to. I love that others do so, and would on this occasion (as on all other) have done as I would be done by, but was in haste, neither would you have gone to France or
Italy*

A Letter to the Reader.

Italy, to see some of them. I might have given you Monsieur Baile's reason for it; but perhaps ye will not approve it from me. But to satisfy you, most of all the Medals that I have cited may be seen in the Collections of the Earl of Pembroke, the Archbishop of York, Dr. Sloan or Dr. Nicolas. There are other Persons of Quality and Learning whom I have not had the honour to see, who without doubt have several of them. Sir William Turnbal's Collection appears to be rich in Greek Coins, by the Catalogue of them; so is Mr. Wren's and Mr. Loyd's.

I cannot make Apology as yet; that would imply a guilt, and is a presumption of a Mistake or Errour, or that there is something Essential omitted, of which I am not sensible. I know there is a weakness in all mankind, especially in those that pretend to a perfection in their performances, which no man has ever attained to. But seeing in this Essay I have advanced nothing (to my Knowledge)

A Letter to the Reader.

Knowledge) that is wrong, I'm not of so abject and wretched a Spirit, as to ask pardon before Conviction, or for I know not what.

On the other hand ye have neither an obstinate Humorist to speak with, nor an angry, ill natured Misanthrop, but one that will be convinced sooner by a good reason from a Child or a Common Trades-Man, than by a Loud incoherent Noise, tho' it were dressed in gay Attick apparel, or come from Mr. Dryden's Ghost.

On many accounts I love not to speak ill of Crowned heads, be they dead or alive, therefore some reasons are offered against Satyr on Medals. Tho' Historians take sometimes bold liberties with them, yet that is no example to do the like on Medals. They have the Stamp of Authority, and the Prince's Person upon them, 'tis not fit to see them falling out in rough words, or reflecting upon one anothers Memories. The Emperour

A Letter to the Reader.

perour Galba often has on his Coins ROMA RENASCENS, and LIBERTAS REST. These were done immediately after the Reigns of Caligula, Claudius and Nero, whose very Names were enough to inspire the World with Horrour, yet the like Inscriptions being frequently seen on the Coins of other Emperours, 'tis not to be thought those of Galba were intended to lash the Memory of his Predecessours, but plainly to testify the Publick joy they had in their present Liberty, and the happiness Rome conceived she enjoyed at the time these were Coined.

In treating of Medals, one is brought naturally to speak of Princes. Here they are not used with Harsh Epithets, tho' some of their Medalists deserve no Commendation; I'm not for casting the faults of Medals upon Princes, but on those that make them, neither is it just to do otherwise. Princes are put in a worse State than the most miserable

A Letter to the Reader.

nable of their Subjects, if they were to answer for every failure not only of Ministers, but of their inferiour Servants. There is no railing here against the Pope, Emperour, nor the French King, nor any Sovereign State in Europe, and their Medalists, as they come into consideration, are mentioned according to the Merit of their Works.

The Transitions made from Medals to a Medalique History is not bearing off from my Subject, the connection is Natural, and the relation as near as that of Father and Son. Besides such Histories are come much in Fashion, it may reach us at last, and 'tis hoped the faults committed of late in Germany, may be avoided here in any such Work.

Where I have transiently mentioned the Queen or her Ministers, I could not but remark what a great Subject our Medalists have here to employ them-

A Letter to the Reader.

themselves in, without intending to finish any thing, either on Her Majesties Praise or their Merit.

That is the work of those that write Panegyricks, mine is only to give you a short Essay on the Medals of the Moderns. The Title may excuse small faults, and what is Omitted may be added by way of Supplement.

If there is an Injury done, 'tis to his Grace the D. of M. during his absence, in taking a Medal from him, which his last Campaign deserved, but the Medalique Laws give him no right to it. The Town talk is not enough to give a Title to any thing, neither does merit alone acquire a right according to our Statutes. The VOTA SUSCEPTA go along with him and the Queen's Armies in the present Glorious Expedition, and if the Me-

This is an Inscription the Ancients used on their Coins, when they entered on Expeditions.

dalists

A Letter to the Reader.

dalists will give his Grace a Medal with least Evidence upon it that it is for him; none shall more willingly assert his right to it, than,

Gentlemen,

Your most humble,
and Obedient Servant.

E R R A T A.

P Ag. 4. lin. 1. *Sabæo*. p. 5. l. 5. Historians: p. 30. l. 17. AVGG. p. 40. l. 14. *beatius*. ib. l. 20. *Cælitibus*. p. 44. l. 19. *infiduous*. p. 47. l. 20. this is to. p. 49. l. 3. *Mignature*. ib. l. 23. *Geminus*. ib. l. 25. E II. p. 51. l. 9. *Complaisance*. p. 54. l. 26. *Grimani*. p. 61. l. 3. without. p. 62. l. 14. *Chicanning*. p. 74. l. 21. for *Woman*, read *Figure*.

A D V E R T I S E M E N T.

Newly Publish'd a Treatise of Foods, in General: *First*, The *Difference* and *Choice* which ought to be made of each Sort in particular. *Secondly*, The *Good* and *Ill Effects* produced by them. *Thirdly*, The *Principles* wherewith they abound. And, *Fourthly*, The *Time*, *Age* and *Constitution* they suit with. To which are added, *Remarks* upon each *Chapter*; wherein their *Nature* and *Uses* are explained, according to the Principles of *Chimistry* and *Mechanism*. Written in *French*, by M. Louis Lemery, Regent-Doctor of the Faculty of *Physick* at *Paris*, and of the Academy *Royal* of *Sciences*. Now done into *English*. With the Approbation of the College of Physicians, *London*.

DEDICATED

TO

The Right Honourable

ROBERT HARLEY, Esq;

Speaker of the House of

COMMONS,

AND

Prin. SECRETARY of State

TO

HER MAJESTY.

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Critical Essay

ON THE

MODERN MEDALS.

LONG Life and a lasting Fame, seem to be Desires very natural and unblameable in themselves. No great Man would be thought wretched and little in his Life time; nay, after that, few would wish to be annihilated, or that their very Names should be turned into nothing: Happiness is founded upon the endless continuation of the Noblest part of our *Being*, and Reputation oft-times excites to the greatest Enterprises.

B

As

As Custom is a second Nature, Reputation is a second Life, 'tis the only thing in Men, that can survive them here; 'tis as dear to those that have it, as their Natural Life, they feel and resent the least Wrong done to it; and the Wound by an ill Word, affects them as the pass of a Sword. As every Man of Honour is sensible of his own Reputation, so he is tender of anothers; and his giving an Affront, is the only thing that can cut him more than to receive one. In some it decays, but recovers and rises again, in others it soon dies outright. The first live Seeds of it are taken from the greatness of Moral Actions, and even every hidden defect in them, as they swell and grow up, discover the Taint in a Blamish. During the whole Course of the Natural Life, this other is receiving strength; but never is true Reputation at its full vigour till the Natural Life is spent and extinguished. Or if it
anti-

Ven
Soci
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anticipate this, and sets out sooner, it oft-times proves to be like an untimely Birth, or a too early Blossom that is blasted or blown down by a Tempest.

Pausanias says, the Notion of Immortality rose first in the East; and he is right, if his meaning is the same with what *Moses* relates. However 'tis certain, some of them were at great pains to preserve the natural Body after Death from an entire Dissolution. Hence it is *Prudentius* Reasons for the Immortality of the Soul, and the Resurrection of the Body from their Customs in Burying.

*Venient cito sæcula, cum jam,
Socius Calor ossa revisat,
Animataque sanguine vivo.
Habitacula pristina gestat.*

After.

*Quidnam sibi saxa cavata,
Quid pulchra velunt monumenta,
Nisi quod res creditur illis:
Non mortua sed data somno;*

A *A Critical Essay*
Aspersaque Myrrha Saboceo
Corpus Medicamine servat.

But the Natural Body not being easily preserved in many Places, they invented first Artificial Bodies in Wood, Stone, Metal, by which the Originals had entailed to them, the Love and Reverence of succeeding Ages, which some carried to excess through Ignorance and Flattery, but the more knowing could not be guilty of making so stupid Mistakes; and 'tis thought this abuse began in the times of *Belus* or *Ninus* in the *East* Countries.

Tho' the most thinking among the Ancients make mention of the Soul's Immortality, yet it did not go far with them. It was rather received as a School Notion, or a Subject of Contemplative Conversation, than made use of for an Inducement to do good, or to deter the generality from doing Evil. Their usual Topicks were *Love* for their Country, and *Immortal Fame*; and

and the desire they had of leaving their Memory great to Posterity, has animated them to their noblest Undertakings ; as is related by their Histories.

Both *Cesar* and *Cicero* mention this *Immortality* of *Renown* and *Memory*, and *Pliny* justifies it. The wisest of Kings recommends to us a good Name ; and Reputation being an Idol so very agreeable to the Nature of Mankind, the Ancients made use of its Charms in Medals and other Monuments.

The *Romans* particularly brought it under Limitations by Laws, Painting and Statues were reduced to certain Regulations, and the *Jus Imaginis* was a particular Privilege, that was not granted to every one that could pay for his Picture, or come up to the Sculptor's price of a Statue. The Letter of *Pliny's* Friend to him confirms this to me, and his Answer both hints at the Law, and explains to us the tender sense they had then

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of their Duty in preserving the Memory of their deceased Friends.

Desire of praise after Death, or *Volitare per ora Virum*, is what this Author seems to be fond of, so doubtless were many others. *Cicero* tells us that there were Statues erected in every Street of *Rome*. The vast number of them and of Medals, we now see there, and the great quantities of Chips of the broken Imagery of the Old World, that one meets with in *Italy*, brings again this way of theirs of rewarding Vertue, more in our view, than all that we read in the most copious of their Orators.

The Statues and Monuments that were erected to deserving Men, raised a commendable Emulation in others. The *Busts* and *Medals* that were made to preserve their Memories, being done by a publick Decree of the Senate, or particular Orders from those in Office, it added much to the Mark of distinction, and every Attempt

Attempt made to break or deface them was judged a heinous Crime.

Pausanias all over is full of the Stories of the Signs and Imagery of Greece, and the Medals which one Generation restored for another's Memory, shews plainly wherein a great part of their *Piety* consisted, and how solicitous they were about this kind of *Immortality*, which this Age should esteem more than it does, and the Ancients ought not to have relied on it alone.

But tho' *Life and Immortality* were not then brought to Light, as they are now, yet in *Pliny's* time, they were breaking forth, but were not received.

Our Notion and theirs on this Head, not being inconsistent with each other, both might have been established at the same time, especially under so good an Emperour as *Trajan* was. The one had laid a solid Foundation for their Felicity, and the other secured to them

their *Memory*: If so, the World had been sooner Christian, and the Christians might have kept up the perfection of Arts and Sciences as they were at that time. But the Parties that were forming then grew afterwards to such a height, by stating Prejudices, and using violence upon one another, that the one could not be received some two hundred Years afterwards, but by the overthrow of the other.

Before the decay of Knowledge and Arts, the Ancients were arrived at a great perfection in the Mechanical part of Coynage, and the true judgment to be used in the Style of the *Legends*: And the choice of expressive Figures for Medals, may be best learned from them.

Soon after *Commodus* they had their turn, about the year CCXL. Ever after that, they declined into a Chaos of utter Confusion, and Ignorance; so we see them in *Heraclius* and *Phocas's* time, and even

ven down to Pope *Leo* the Xth. The *Gothick* Medals are such shapeless Lumps, that 'tis hard to distinguish the Head from the Reverse, or a Man from a Horse, on many of them.

Towards the beginning of the fifteenth Century, *Charles* the Vth. Emperor, *Francis* the I. of France, *Henry* the VIII. here, and Pope *Leo* the X. being all polite and knowing Princes themselves, favoured Learned Men, and contributed much to the encouragement of Learning, and the restoring of Arts, and without those or some such happy concurrence, they might have yet lain among Dust and Rubbish, quite forgotten, for what we know.

Mr. *Eveline*, when he wrote his Book of Coins, seems to be sensible of the small progress made here in the study of Medals, and owns how much we are wanting to our selves, and inferior to some others in neglecting it. It is both
Just

Just and Honourable, that true Vertue should be rewarded and renowned to Posterity: That Vice should be punished and shadow'd under the dusky Colours of Oblivion. He tells us that the brightest Examples of Vertue, of every kind, should be carried down to after-Ages on Coins, as the Ancients did.

It is to be wished that either he had given us more particular Rules about this sort of Coins, or that those imployed this way, would look more into the Workmanship and Judgment, used in the times of the greatest Masters in *Greece* and *Rome*. There are Medals of *Philip*, *Alexander*, *Lysimachus*, and others, all incomparably well done; so are several Medallions of the *XII Cæsars*; but those of *Trajan*, *Hadrian*, and the *Antonines*, may stand as Models. Nothing finer can be imagin'd than their Ports, Arches, Triumphs, and Buildings, on Medals.

The

The several Instruments, Urns, Symbols, Adlocutions, Liberalities, Dresses, and Postures, give us a Beautiful Idea of the Old World. Drapery, that is so very hard a part in Sculpture, that few of the Moderns have arrived to it, hangs easie, and appears becoming on the Old Statues and Coins; in some it is more airy and flying, on others it is furdled, and the foldings lie more close, but still it is loose and unforced, as all Draperies ought to be: Tho' there be a huge variety in the Dresses of the Ancients on Coins, yet one sees a decency, and well understood Fancy in most of their Fashions.

A publick Cabinet is much wanted here, and if the *French* or *Italians* exceed us in this Science, and other Arts that depend in some measure upon it; 'tis more to be attributed to the Wisdom and Care of their Princes, in providing good Collections of Antiquities, to which Ingenious Men may resort

resort, than to any Superiority they have above us in their Genius. I have often thought a Publick Regulation for Arts and Sciences as necessary as Subordination is to Societies, or Officers and Discipline in an Army. The want of it has been the occasion of the Misfortunes that have happen'd to many Ingenious and Modest Men, and may be reckoned one Reason why several Arts and Inventions here have miscarried or lie unfinished. Some have been sensible of this Defect, and made some steps towards an Establishment. But the Difficulties seemed to arise from some learned Societies in most places.

King *Charles* the I. promoted Learning and Arts here, but the Troubles that ensued on his Marriage, were as fatal to those as they were to himself. His Collection of Coins and Pictures were then scatter'd, and never since that time, has the *Medallique* Science had any
Encourage-

Encouragement from the Crown. King *James* the II. had a small Collection, but he leaving this on a sudden, some made their Advantage of the Confusion, and picked out, as is said, the best of them before King *William* came to the Crown; some few were added to it by him, but in whose Hands it is now, I have not heard.

However tho' this Study has not been taken into publick Consideration here, there has been in all times some Persons of Quality that have taken pleasure in it. The Collections of the Earls of *Arrundel* and *Peterborough*, were formerly very considerable, and now that of the Earl of *Pembrook* is one of the richest in *Europe*: Here one may come to have both a Taste and Judgment in Medals, in a short time. In some the Workmanship is amazingly fine, on others appear some useful part of Learning, that illustrates History, or leads the Mind

Mind of a thinking Man into a more exact Enquiry of it.

I shall not now mention the excellent Qualities of this Noble Lord, whom if I call the *Atticus* of our Age, the Comparison will be owned to be just, but scanty and imperfect, as it is. The Candour, Learning, and Wisdom of the one, procured him the universal Applause of *Greece* and *Rome*: His equal Temper, Integrity, and Beneficent Nature, made him live easie in all the Confusions betwixt *Cæsar* and *Pompey*: *Brutus* and *Mark Anthony*, the Heads of the two different Factions, were both proud of his Friendship, and his preferring the Peace and publick welfare of his Country to Interest and Party, got him an unblemished Character from all sides. But to pass these Qualities which every one sees in the other, and the Obligations Learning owes him; his Lordships Collection of Ancient Coins, is the great Ornament of
this

this Island, in the opinion of Curious Men, and Masters of Limning and Painting; and truly it might be of great Use to those that strike Medals.

At first, every one thinks he can contrive Medals: 'Tis a hard Task to break Men of their Sufficiency, or to bring them off from the preventions they entertain in favour of themselves. I shall not determine whether it is easie or difficult, but few succeed in it; and those that try it, find a difficulty beyond what they expected; in some cases, 'tis enough if one satisfies himself, but here he is subjected to the judgment of others. In this Science there are Rules fixt for Right and Wrong, both as to Workmanship and Judgment; but few now regard them, they go on with their Medals at a venture, as was done in Architecture some time ago, without ever looking to Rule, Order or Example: But as to the easiness of it,

I

I shall only say that to strike Medals will be easie to Men of lively Imaginations, correct Judgments, and to those that have a strong and clear Style : To these must be added a true Taste, both in the Designer and Ingraver, or the Work can never relish. The like happens both in Building and Painting, that have all the exactness of Rules observed in them ; some of them appear so stiff or flat, that they rather offend the Eye, than move us with any thing that's agreeable or sprightly ; we may be assured, that in all these the Architect or Painter has wanted the Spirit and nice Taste of his Profession ; where these are, they communicate themselves to their Performances, as we see in the Passions of *Laocon's* Statue, and the sweetness of *Apollo's* at *Rome* ; but not to go so far for a Proof of this, is not there something besides the *Orders*, in the Banqueting House, that chears the Eye, and appears prettier

prettier than what we see in several other Buildings about the Town? We cannot well tell what it is else, but the gentiel Spirit of the Architect that's impress'd upon it. And the like is often to be found both in Poetry and Medals.

The Modern Medals come far short of the Ancient, be it either for Art or Judgment. On the one, the Faces are either Flat and without *Relief*, or Full without *Profile*, so that neither Eyes, Nose, Chin, Cheeks, Neck, nor any other Feature can appear in its true Shape; on the other, nothing is omitted to make Nature appear Beautiful, their *Aptitudes* are easie and unconstrained, the very postures of their Figures humour and suit the Occasions, of which there is a great Variety. And tho' sometimes Medals are spoiled by Accidents, or much eaten out by Age, yet the Out-Lines are a certain Mark to knowing Men, whether the Coin is Genuine or Counterfeit.

terfeit. There is a large Medallion in the *French King's Collection*, on which probably the History of the Rapt of the *Sabins* is represented, or rather the Battel of the *Romans* with the *Sabins* after the Rapt. On this there is a vast croud of little Figures, yet without Confusion, which could not have been avoided, unless the *Designer* had been a great Master of *Out-lines*. There is another little Coin of *PROBUS*, in the *Earl of Pembroke's Collection*, on which the *Out-lines*, in so great a number of Figures as are on this little Coin, are singularly well done, and it shews us that this Art was not forgot at that time. I might add a *Triumph of Bacchus* on the Reverse of a Medallion of *Trajan's*, and others to this purpose; more perhaps might weary you, since I cannot shew you them: but the *Designs* of these Heads and Dresses taken by *Strada*, which might serve for *Closet-Pieces*, shew how far the
Ancients

Ancients exceeded us in their *Outlines*; neither does those Drawings of his come up to the Originals.

That which is worst on our Modern Medals, the Reverse is generally so unnatural, that the occasion of the Medal cannot be known by it; but that which is yet more impertinent is, the Legend or Inscription, which is oft-times a Scrap of an Old Verse, or perhaps some Words taken out of the Holy Scriptures, which point at something more sacred.

This was never the Practice of the Ancients to use Poetry on Coins, or to Prophane their Sacred Mysteries. I know *Pausanias* relates several Verses that were written in their Temples, but these were placed by the Idols, and the *Tabula Votiva* that were hung up in their Churches, so as we see them in *France* and *Germany*, or in the Country Chappels in *Italy*; in this they copied after the

Custom of the Heathens; but I do not remember that ever they used Verse in the Inscriptions of their Coins: Their *Legends* are intelligible, and their Figures on the Reverses clearly represent to us the Intention of the *Prince*, on the occasion of Coining them: they condemned Rhyme, or they might have had it before *Hadrian's* time. Impiety double entendres, Mockery, and the like, they carefully avoided, which the Moderns are often guilty of. My Censure is not so Universal as to extend to all of them; some of this time come up to the Ancients, they deserve Applause now, and may be imitated by after Ages.

I shall not now give Rules to the Moderns in their Medals, but those that I mention fall under Censure in some of the following Heads, and are to be avoided.

I. Poe-

- I. Poetical Legends.
- II. Impiety.
- III. Jingle.
- IV. Intricate Riddle.
- V. Mockery.

I. The *French* made a Medal upon some Advantage they had over us at Sea; it had this Inscription,

MATURATE FUGAM.

Make haste and Fly.

This is taken from *Virgil*; it does well in his *Aeneids* as he places it, but not so on a Coin, where it quite loses its Force; an Historical Inscription had done better, and would have transmitted the memory of the Action to others; whereas now by it we only Remember *Virgil*. It gave us a Handle to be guilty of the like, in taking the next Words to it of

the same Poet, when we beat the
French in the Year 1693.

— *Regique hac dicite vestro,*
NON ILLI IMPERIUM PE-
LAGI.

The Words are pertinent on that occasion, as they are brought to assert our Dominion of the Seas, which our People ought to be put in mind of; as also of our Title to the Crown of *France*, which some bring into *Lampoons*, and at last would have it given up, as it were only an useless Feather in our Cap. Tho' some despise it now, another Age may assert it, and know how to make something of it. However that be, this Medal might have passed without Censure, if the Poetical Affectation could have been concealed, or if it had been put on the edge of the Coin.

That Medal of the *French* King that was struck upon the Alliance
he

he made with the *Swiss Cantons*, in the Year 1663, is found fault with for the same Reason the former was.

NULLA DIES SUB ME
NATOVE HÆC FOEDERA
RUMPET.

The Vow was for him and his Successor, but the Poetry is a bad *Omen*, and truly a Blemish on the Medal: If the Intention of that Court was only to imitate *Virgil*. The *Cantons* had as little Reason to depend on the Treaty, as others have had since. The new distinction of *Letter* and *Spirit* makes their Prose and Poetry little relyed on. But a plain Historical Style would have expressed better the occasion of this Medal.

The great *Gustavus Adolphus*, in the Year 1632, ordered a Medal to be struck with an Inscription, as martial and military as he himself was; it is this.

*Miles ego Christi, Christo duce ster-
no Tyrannos.*

*Hereticos simul & calco meis pedi-
bus*

*Parcere Christicolas, me debellare Fe-
roces*

*Papicolas, Christus Dux meus exa-
nimat.*

This looks rather like a Mani-
festo than a *Medalique* Inscription;
but this, and every thing of the
like nature, is gross Pedantry on
Medals; and 'tis more to be im-
puted to the depraved Taste of the
Court, than to Princes that are
little conversant in things of this
Nature.

II. Impiety is daring. Heaven it
self, which has never injured any
Man: None that use it can tell
where the relish of it lies, seeing
it is offensive to all Wise and well
bred Men, it were much better
let alone; they that are guilty of
it,

it, do not pretend to justify it, they only plead inadvertency and Custom, which they may soon correct. The nimious Piety of the *Italians* makes them appear impious to us, and I do not know what they can say for themselves on this charge of Impiety on their Medals. The first I take notice of, is one of *Sixtus Quintus*.

FECIT IN MONTE CONVIVIVM PINGVIUM.

He made on the Mount a Feast of fat things.

The Phrase is taken out of the Holy Scriptures, and in no ways proper on a rioting bout. If it was on the occasion of feeding the Pilgrims on *Easter-week*, there is nothing that is fat then; besides that way of applying Scripture, is to mock that Happiness promised upon the coming of the *Messias*, and leads ignorant People into the Jewish Notion of a luxurious affluence

fluence, and ease from all Troubles here, for which end our Saviour says he came not into the World, and his Disciples were not to expect it. We see the Old Roman Coins with Largeſſes, Liberalities and *Lectiſterniums* upon them, but in all their Benefactions to the People, or their Feaſts to the Gods, there is nothing found ſo impious and vain as this is.

There is one of *Urban VIII.* of this ſort, it was ſtruck upon his repairing the High-ways.

BEATI QUI CUSTODIUNT
VIAS MEAS.

Blessed are thoſe that keep my Ways.

This is plainly a Quibble, beſides 'tis highly impious, as if God Almighty had intended there to pronounce a Bleſſing, particularly on thoſe that preſerve or repair the High-ways.

Trajan's Medallion upon his laying a part of the *Appian Way*, bears only *VIA TRAJANA*, tho' the

the Work was much greater than the Pope's, yet his Vanity on the Coin was less, and that Emperor will be more remarkable to all succeeding Ages for his Modesty, than that Pope with all his Ostentation.

There is another upon erecting a Fountain in *Rome*, with this Inscription.

QUI VERE BIBERIT HAS AQUAS, NON MORIETUR IN ÆTERNUM.

This Style on Medals was unknown to the Ancients, and rather looks like *Lucian*, than becoming a Christian Bishop, it derogates highly from the Dignity of the Sacred Writings, and that purity of Style to be used on Medals. The *Aqua Martia* is represented by an Aqueduct on Old Coins, and the Inscription is AQUA MR. This plainness of Style having nothing choeking in it, preserves the Memory

mory of the Benefit, and the Person longer, than all the Modern Pomp. To those that have an equal Ambition to Theirs, it becomes provoking, and they either let such Monuments fall into Decay or purposefully Demolish them. The Emperor *Claudius*, who is Noted for his singular Vanity at that time, puts a long Inscription to Commemorate his bringing in the Waters to *Rome*, it contains the History of the Work, and is circled about with a Crown as it stands on his Medal; but has nothing in it that is impious, or that comes near to the Ostentation of that Pope. Besides this Inscription on his Medal is thought to be done by a later hand.

The Productions of Nature in every one place being much the same in all times, no doubt but there was particular men then that had as much Vanity in their Nature, as they have now; but this Medal of *Claudius* is a mark that Vanity was not so much then in Publick Vogue

or

or that it was over-ruled by Custom, as Nature's Productions are by Industry, and neither is it probable that it did shew it self in the like Airy shapes and impious expressions, as it has done of late in Rome.

Questionless both Sexes in former times had their particular Affectations, which may be collected both from Medals, and Inscriptions on Stones. The Women seem to have valued themselves most on their *Piety, Fecundity, chearful Temper, and love to their* *Earl of Pemb. Col.*
Husbands. *Julia* calls her self GENETRIX ORBIS, Mother of the World. *Didia Clara* takes the Epithet of HILARITAS TEMPORIS, the *Chearfulness of the Age*. So does *Lucilla* when she was a Maid take the same, but as soon as she was Married to *Lncius Vcrus*, she preferred to all others, PIETY, *Publique Vows*, CONCORD with her Husband, and some times used that of VENUS

NUS VICTRIX, which shews her desire of bearing Children, or her Joy at the Consummation of her Marriage. *Julia Domna*, Wife of *Severus*, takes that of *Venus* GENETRIX. I shall not now take notice of the difference between this and VICTRIX, lest I should fall into a long Controversy about the several Occasions upon which they were formerly used. But by the by I think, as *Julia Domna* exceeded the usual Bounds of Modesty in other Practices, so did she those of the Moderation of her Sex, when she was called MAT. AUG. MAT. SEN. MAT. PAT. *Mother of the Cæsars, Mother of the Senate, and Mother of her Country.* But to pass her Impurities, and all Remarks that might be made on these Medals, and the fluctuating State of Affairs at that time, I presume there is much of the Dress, Temper, and publick Decorum of their Women,

men, may be conjectured at from their Medals, and perhaps more may be discovered from these, than is related by the Common Historians.

From the Medals it does not appear, that their Men so much affected Vanity, as some thing that was great in it self, or good to the Publick. The *Rector Orbis*, *Pater Patria*, *Governours of the World*, *Fathers of their Country*, and *Restorers of France, Spain, Phrygia, Achaia, Africk, Asia, &c.* found great to Posterity: And their superseding the publick Servitudes, and remitting the Arrears of their Revenue, got them the Affections of the People. They had then imposed upon them the *Centesima*, *Quinquagesima*, *Quadragesima*, &c. which is something like the Hundred Penny paid now in *Holland*. *Hadrian* in that Medal of *RELIQUA VETERA H.S. NOVISS. MILL. ABOLITA*, is said to have quitted to the People

a Sum of bygone Revenues,
amounting to about 550000
Pounds *English*, as some
Earl of Pemb. compute it. A Coin of
Nerva shews he eased

them of the publick Carriages,
which in those time were a grie-
vance much complained of. But
those that write of the Ancient
Coins, observe much more of the
Munificence and Bounty of the
Emperors than is fit here to be in-
serted. But that the Digression
upon the Ancients may run no
farther out, I return to our Mo-
derns.

III. Measure and Number have
been always esteemed the Beauty
of Eloquence, but double *Enten-*
ders, Allusions of Words, and
Jingle, in the politest Ages,
have been look'd on as Ble-
mishes; 'tis only among Pedants
and in little Conversations, where
they pass without Censure: At
first they were used by the Monks
in

in Mettriment and Jest, afterwards all the Wit and Learning of several Ages was nothing else. All *Europe* was tainted with it; in some places they have been delivered from this Infection, but if ever Monks can engross Learning again to themselves, and by a pretence of Piety or Passive Obedience, defraud the Youth of a liberal and active Education, we shall find this Plague return upon us. Gentlemen in *Germany*, and some places of *Italy* think Learning a Reproach, because they never saw any other but this Pedantry, Quibble, and Cavil of the Monks: These are the effects of sower Melancholly and Spleen, that are more suitable to a Monastick Life, than useful to Business, or becoming them that would live in the World. The *French* were got almost free from it once, now 'tis like to come back upon them. The Jesuites decline in Knowledge, and the Court is fond

D of

of the Infirmities of Old Age: They themselves are now wearied with Novels, secret Memoirs and Romance, which has been the greater part of their Learning of late, and nothing supports them more than the military Education of their Youth, the pretended politeness of their Language, or the universal use of it made by others, which are all owing to this King alone.

The Jingle that is upon a Medal of *Francis Morozini*, appears mean and little, especially when compared to the greatness of the Action: It is,

GAUDET FLUMINE NON
FULMINE.

The Emblem is a *Jupiter* holding an Urn full of Water, looking into a Fountain; the meaning of the Inscription is, *He takes greater Pleasure in the Waters than in Thunderbolts.* The Contriver seems
to

to be proud of the Pun, and the Allusion between *Fulmen* and *Flamen*: For this, he sinks the greatness of the Action he was to represent, and makes a *Narcissus* of his *Jupiter*, rather than he would have lost this lucky hit, which others, of more correct Judgment, very much despise.

There is a large Gold Medalion of *Richard Cromwell*, the Work on it is extremely fine, and it deserved a better Subject. The Reverse is an Olive-tree with this Inscription.

NON DEFICIENT OLIVA:

The Olive shall never fail.

The greatest fault in the Medalion, according to the Rules of Art, is the Allusion between *Oliva* and *Oliver*, in which there is nothing at all. He was then dead. But the Medalist seems to have meant the *Oliverians*. The Names of the Old Emperors might have

induced the Ancients into these Quibbles, if they had not had good Reasons against them. They looked on all playing upon Words as mean and contemptible either in Praise or Satyr.

IV. There are often Figures on the Reverse of Old Coins, that refer to their Mythology, and several abbreviations of Words are in the *Legends*, but I know no intricate Riddles in the Words of any of them, like to those I shall instance among the Moderns; nor do I remember that they made a choice of Words for any other end than to explain the occasion of them, or distinguish Persons, or mark the place where they were Coined. There is a Modern Medal of *Gustavus Adolphus*, upon which the Inscription is mainly intended to shew us the Year in which it was struck; this might have been sooner done by the ordinary way of Writing Letters or Figures

Figures for the Year of the Christian Epoch. 'Tis thus,

CHRISTVS DVX ERGO TRIVM-
PHVS.

Now what needs all this to signify the Year 1632, in which he over-run the two Circles of *Swabia* and *Franconia*, besides the manner of placing of Numeral Letters, either adds or subtracts from the Number, so that Posterity is not informed by these Crotchets. The like is on a publick Monument at *Vienna*, but Acrosticks, Anagrams, Chronograms, Morograms, and the like Pedantry, is a great part of their Ingeniousness; and there generally they affect Mystery and Shew, to conceal other things that are not now to be mentioned.

V. Mock Medals is an Abuse of Liberty, and an encroachment upon the *Sovereignty* it self. The

D 3 Hol.

landers have a good Talent in that way, and the depravedness of the Age, or the viciated taste of some has made them find their Account in it. However it was like to have cost them dear once, and several Princes have been offended with their Fooleries of this kind. Their *Quantum mutatus ab illo*, upon their *Stadtholder*, rather made him more obstinate, than it helped them. That with *VIRO IMMORTA: cum Fistula in Anu*, on the *French King*, and another with him and Three other Princes, to which was added the Devil, with this Inscription, *in fœdere quintus*, are rather Subjects of Lampoon, than to be recorded on Metal. That of Prince *Lewis* of *Baden*, struck the last Year, pleased those that love *Raillery*, and the Fancy answered the Humour and Conjecture of the time; it was thus, *LOVIS DORT*, with some *Louidors* about him. I shall not say whether the Suspicions of
some

some were true or false, the Campaign was not glorious for him. But if there had been any ground for thinking so of him, the Crime would have deserved a severer Censure, than a Pun upon his Name. However it be, this is too mean stuff for Medals. There is scarce any Foundation for those in Antiquity; that with *Gallienus's* Head with this Inscription, GALLIENAE AUG. was done doubtless in derision of him, and to expose his dissolute Inclinations, in his minding soft Pleasures when his whole Empire was full of Insurrections. On the Reverse is PAX UBIQUE. But what was done there is no Example to a well constituted Government.

But they say, *without something of this, Medals will not please, and few will buy them.* Neither Princes nor the Actions of great Men were ever intended for Diversion, or to please the Mob. Nor are Medals designed for the benefit of the

Mint. The *Missilia* were distributed to Favourites and deserving Men. Or thrown among the People at Inaugurations and Triumphs, or on the like occasions. Ovid tells us what value he had for one sent to him, in his Exile, by Cotta.

*Redditus est nobis Caesar cum Casare
nuper,*

*Quas mihi misisti maxime Cotta,
Deos*

*Argentum Fælix omnique beatus
Auro*

*Quod fuerat pretium cum rude, Nu-
men habet.*

*Non mihi divitias dando, majora de-
disse,*

*Coclitibus missis nostra sub ora tri-
bus.*

Many of the *French* Kings might be censured, but of late they have corrected their extravagant Fancy, they fall more now into the Taste of the Ancients, and those

those they have lately Printed in his Medalick History, are for the most part free of that affectation of Wit, that really was formerly upon some of his Coins themselves; but now they are ashamed of them, and suppress them. History and the representation of matter of Fact in a few words, that are to the purpose, and the using proper Figures, answers best the end of making Medals. And according as the *Emblem* is natural and expressive, or the *Legend* apposite, the Medal will be judged Ingenious or otherwise. So if these are right, the Contrivance will be esteemed, and the Medalist needs not fear to be defrauded of his due Praise, tho' they have not Scraps of Old Poets, or some new affectation of Wit upon them.

It were well if all the Powers in *Europe* would agree to suppress Mock-Medals, but tho' that is not done, they will not give much disturbance to History; they can hardly

hardly ever be received into the Cabinets of Princes and great Men, and no Man of Judgment will lay any stress of Argument upon them in after Ages.

P A R T II.

SEveral of the Modern Medals come nearer to the Taste of the Ancients, than those do that are named. Upon the Dauphin's first Campaign, one was struck thus. PRIMA DOCUMENTA BELLI, *his first Proof of War.* The PERDAM BABYLONIS NOMEN, of *Louis the XIIth of France*, implies both History and Humour. And the STRAGES HUGONITARUM gives us a true Idea of the Court of *Rome* at that time, and raises in every good Man, a just abhorrence of the Bloody Massacre of the Protestants at *Paris*, and in other places of *France*. They were smoothly

smoothly used and caressed for some time before, at last that Court made good the Sentence of the Poet, which Queen *Elizabeth* here used on another occasion.

Fistula dulce canit, volucrem dum decipit auceps.

The Medal of Queen ANNE struck last Year here, comes nearer to the Taste and Judgment of the Ancients, than many of ours do. On the one side is the Queen's *Bust*, with the usual Inscription ANNA D. G. &c. The Queen has no new Titles added upon it, which the Ancients have done when they less deserv'd them.

GERMANICUS, DACICUS, BRITANNICUS, and even the REX PAPTHIS DATUS of *Trajan*, or the RESTITUTORI HISPANIAE of *Hadrian*, had nothing greater in them than what has been done of late by the Queen. On the Reverse of our Medal stands

stands a Statue *Equester*, with a Towered Head; under it, are Captives with Keys in their Hands in a surrendring posture; the *Legend* is SINE CLADE VICTOR; on the *Exerge* is BONNA HUIO ET LIMBURGO CAPTIS. This is all true matter of Fact, and contains a succinct History of the last Campaign. That these three Towns were taken without much Blood lost on our side, I hope none will deny, neither were they surpris'd in time of Peace, or over Night by Treachery, as was done lately by a Neighbour Prince, which was the first Infraction of the Peace of R. These infidious Practices, even in War, were look'd on as dishonourable by the Ancients. *Ajax* calls *Ulysses* for the like, *Hor-tator scelerum*. And in another place hisseth that pretended Merit and false Glory of his.

—Sua

— Sua Narret Ulysses,
 Qua sine teste gerit, quorum nox
 conscia sola est.

Some find fault with the Medal, they say *Victor* is not proper here, or that it is not a good Word. That a Statue Equester is more Honourable than a Bust, and that it has never been heard that Subjects appeared on the Reverses of their Sovereigns Medals.

The only thing others think wanting on the Medal, are some embellishments to mark out the places on which these Towns stand.

But to Answer the first Exceptions, I presume, they that make them understand little of Medals. If VICTOR is not good Latin, who can help it, since Cicero, Caesar, Lucan, Horace and Statius use it. I shall be glad to see them produce better Authors.

Cic. *Omnium gentium Victor.*
 Hor. *Hostium Victor.*
 Luc. *Cruentius Victor.*
 Stat. *Belli Victor.*

But

But they say, it always denotes a Person.

I'm not of their Mind, neither is *Ovid*; he has *Currus Victor*, for the Vanquisher's Chariot.

Now why may not an Army be call'd *Victor* as well as a Chariot? I take the *Statue Equeſter*, to be the Emblem of the Troops of the Allies, or 'that of the *English* Cavalry: It deſerved a Statue before now, as it was regulated by the late King; and doubtleſs it is in no worſe a condition at preſent, under the Command of the Duke of *Marlborough*. Now if the Reverse is Emblematical (as ſurely it is) where is the Juſtice of Cenſure, where is their Judgment of Medals, or where are their true *English* Hearts? are they alienated and become *French*? 'Tis unkind to ſhew an Inclination to *France* at this time, and to extol the Meaſures of

of that Court, now when they are in War against us.

But they will not allow the Statue to be an Emblem, and must needs have it to be the D. of M. Why him more than another? Who told them so? Or is it by the towred Head, his Cloaths, Mien, Air, the Colour of his Horse, or is his Name or Arms upon it? No. Now all Figures are looked upon as Emblems, unless there be something to distinguish them to be Persons: The Figures on the *Judea Capta*, can be no more Emblematical than those on our Medal are; and the *Caprice* and *Calumny* of *Ripa* are more like to some that might be named, than these are of any General that I know.

But let it be whom they please to make it, where is the Fault of the Medal, or in what is the *Decorum* lost; tho' the Duke of *Marleborough*,

borough, or a less General than his Grace is, had been on the Reverse? No Statue there, tho' it were of a Triumph, is so noble as the Head, which is the Principal Part, and the Post of greatest Honour on Medals. The Reverse is only an Accession to the other; whatever is upon it, is inferior to the other by the very Post, and is serving it on that occasion. What sluggish and wretched Ignorance is here discovered by them, that say a Statue Equester in *little* on the Reverse, is more Noble than a Head or Bust on the other side, with the Regal Inscription? if it had been full, it must have been little, but then the Head could not have been distinguished from the Reverse; this had been a real diminishing the Queen. Here they have all the Medalick Science against them, and Her Majesty appears much more glorious in the

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the Bust, as is on the Medal, than she could have done by all that imaginary minature they speak of.

I hope they make a difference betwixt Medals and the current Coin; the one was always reputed sacred by the Law, so is not the other. Would they introduce the same Custom here that is in *Turkey, Muscovy, or Morocco*, where 'tis not safe to look on the Sovereign? Or would they have us appear as odd to Posterity, as those do to us, that indicted Cardinal *Woolsey*, for breathing on the King's Grace, when his Eminence was supposed to have the *French or Neopolitan Disease*.

The Example of the Ancients is the perfectest Rule we can follow in making Medals, be it either for Judgment or the Workmanship: *Caracalla* does not blame *Geminus* for this Medal, CMYPN. OMONOIA ΠΕΡΙΝΘ. ΕΝ. CΤΡ. ΓΕΜΙΝΙ: He was his *Prator* or General in those parts. Neither

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do we hear any thing suggested or insinuated against *Aurelius Zenon*, High Priest of the *Meonians*, for putting his Name on a Coin of *Alexander Severus*. *Augustus* did a much greater Honour to *Agrippa*, when he ordered his Head to be put on the same side with his own. This was a much more eminent mark of distinction, than if he had been on the Reverse, as sometimes he is: But to obviate every thing that may be excepted there, by reason of the Match he made; this was before he was Married to *JULIA*, that was his third Wife; he was only a Favourite then, and far from having any Pretensions to Affinity with the Imperial Family.

On a rare *Decurſion* Medal of *Nero*, there is a Statue Equeſter, ſome ſay 'tis himſelf, others think it is a Favourite. I know no Proof for its being *Nero*. But there is another of his with two Horſe-men, ſurely they cannot be both

both of *Nero*; so that he did this Honour to some Person besides himself; surely the one cannot be his Shadow. Or that he is there at all, I will not vouch. Suppose he is, he was not ashamed to have another walking by him, and if they give him the Right hand too, out of compliance I am satisfy'd; but I am confident these preying Gentlemen, that can discover *Nero* in the former, and observe the *D.* of *M.* on our Modern Medal, can't tell which is which, in this last decursion.

There is another Statue Equester on a fair Medal of *Trajan*, which is not thought to be of that Emperor, but one of those that distinguished himself in the publick Games that *Dion* mentions in his History. I hope it will be allowed that this Emperour knew how to keep up *Decorum*, and gain the Hearts of his Subjects at the same time. Other Instances might be brought from the An-

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cients; but it may be thought those are sufficient to prove, that it has not only been heard, but that it may be yet seen, that Subjects have appeared on the Medals of their Sovereigns; and 'tis to be wished many would make themselves fit for that Honour.

The Example of the Ancients, they will say perhaps, now when they see them, is not much to us, the World is now politer, Monarchy higher, and consequently the *Grandure* of it is to be kept up.

'Tis owned that the greatness of Monarchy is to be kept up, but neither of the matters of Fact from which they would infer it is thought true. I neither think the World politer, wiser or better, or Monarchy higher now than it was in the times above mention'd. The *Lex Regia* was passed before that. I know nothing in all our Legal Constitution that comes up to it, either for raising the Pre-rogative,

rogative, or depressing the Subjects. But 'tis probable our Censurers speak at Random, without ever enquiring into the one or the other, so are unable to make the Comparison; if 'tis Ignorance of Medals, and Ancient Constitutions, or Indignation that moves the Satyr, it can be no kind Muse.

—*Et an illi scelus suaderet Apollo.*

But if the Ancients do not deserve their imitation, 'tis a sign they think well of themselves, and shews they have seen but little in this way, and they are to be wished much joy of their own sufficiency.

However let Monarchy in our Age be as high as they would make it. The Prince never appears Safer or Greater than in a commanding Post, attended duly by his Subjects either in Emblems or in their Persons. Now this

Decorum is kept on the Medal. Would they have any thing more? They would know what is done in other Places at this time; when this is granted them, I'm afraid they will not be satisfy'd after all. They mind me of the *Grondure* in the *French Play* that grumbles for his own Diversion.

If we go abroad, we find Modern Medals of the Subjects of *Germany*, *Italy*, and *France*. The Emperor, nor any at his Court, found fault with the Medal struck two years ago for Prince *Eugene*; it had the Effigies and Names of him and the Sovereign upon it. Those of Cavalier *Bernini*, the Bishops *Rheims* and *Soissons*, are in the *French King's* Cabinet; there is one of Cardinal *Porto Carero* also, and several other Persons of Note. The Republick of *Venice* did not grudge to strike Medals for those of the Families of *Contarini*, *Germani*, *Monzenigo*, and many others that deserved them.

The

The Noble George Maurozini has one that would here have struck our new *Criticks* with amazement. 'Tis thus,

THRACIÆ DOMINATOR O-
RIENTIS CUSTOS.

i. e. Subduer of Thracia; Warden of the East.

There is more greatness in this, than in the SACERDOS DEI SOLIS of *Eliagabolus*. He assumed the Title of Chaplain of the Sun, the other had the Honour of Warden of the *East*, given him by the Senate: Our *Criticks* would have blamed both him and them that gave it. But that Senate knows what they do, and tho' they are not very profuse of their Honours, and jealous to an extream; they are wiser than all the *Criticks* about the Town; so I leave them to pass their time, and consume themselves with Violence and Revenge.

——— *Quippe minuti*
Semper & infirmi est animi exigui-
que voluptas
Ultio. Juvenalis lib. 5. Sat. 13.

The Exceptions made by others against the Workmanship of the Medal, and upon its wanting some Embelishments to mark out the places where those Towns stand, seem to have much more Reason in them, and are founded on Antiquity. The *Relief* of the Emblem is not enough raised, which makes the Figures appear thin. The Decursions above mention'd have not that Fault; and the Horse on the Medals of the House of *Lunenburg* is exactly well done, both as to the Out-lines and the greatness of the *Relief*.

The Ancients would have added the two Rivers on which *Bonn* and *Huy* stand, as they represented *Mesopotamia*, with a Mytered Head between two Rivers, the
Tigris

Tigris and *Euphrates*; so the Old Type of the *Rhine*, or something new in the Emblems of both the *Rhine* and the *Maese*, might have been couch'd into our Medal; if they had pleased, a Bunch of Grapes might have been added to the *Rhine*, to express the great Improvement that has been made there of Wine, since the time of the Ancients: The *Maese* might have been laid leaning on Bull-rushes and Willows, with a handful of Corn. An Anchor at their Feet, would have signified that both are Navigable; the Towred Head was well thought on, to represent the great number of Towns and Towers that are in that Country. The more moderate Criticks would have had RECEPTIS instead of CAPTIS. But tho' they were retaken from the *French*, they only were taken by us. This were to do the *French* too much Honour; it would import that the *French* had taken

taken the Towns first from us, and that we had only taken them again, so the first reading may be retained. And the whole Medal is conceived with great Judgment, and is equal to the Ancients in Modesty.

But this last Reflection of the more moderate Men, brings me to the Eye-sore of the high Criticks. 'Tis,

BONNA HUO ET LIMBUR-
GO CAPTIS.

What a dismal sight is this to them, to see those brave Captains delivering up their Keys to us in manner of Captives. It is probable they would rather have seen them at a Ball, or a Musical Entertainment in the Theater, which is all that could be expected by their *Marshals* from us.

If we are tender and credulous enough to believe the *Gasconads* of every little *French Marquis* on his
Qua-

lity and Bravery, we shall have enough of their Company in time, and perhaps not be able to be our own Masters when we would.

We see the Gladiators, *Prators*, *Quaestors*, Sophists, and the Victors in the Games of former times, on Medals. Now Bishops, Cardinals, Painters, and Architects, have the like Honour done them abroad. Seeing the Memory of many Ancient Families, and famous Men, have only been preserved by Medals, I know not why the like may not be done to such Men here.

There are Histories or Medals of most of the Families in *Italy*, *France* and *Germany*. There are here that may compare with them, either for Antiquity or great Actions; and 'tis both Ingratitude to our Predecessors, and a loss to Posterity, that the Memory of By-past or Present Times should perish, and the Names of many great Men should never more be remembered

membred whom we now see labouring in Publique Business and Fatiguing themselves for their Country, and for those that are to come long after them. The Law only reckons *Consanguinity* to Ten, Seven, Four, or for some small Number of Degrees removed from the Stock, and oft-times degenerate and unkind Descendants forget it sooner; but what is that Line of Blood to endless revolving Ages, through which some Mens Memories have been carried only by Monuments of their Actions, not by a Lineal Descent of Blood.

And with regard to Mens felicity and Memory, that is only their own which they use, or that distinguishes them from others, or makes them live in the Memory of Posterity. Nay, in those Monuments they do not only Live, but become useful also, in exciting others into an Emulation and a Warm desire of the like Greatness and Renoun. *Homers* Works were as Books of Life

to *Achilles*, and to many other great Men, that had never been heard of with him. *Tully* tells us that the Images of the great Men of *Greece* and *Rome* was of use to him, when he was in publick business. If he was Uneasie the sight of them composed his Mind, and upon the first thought of them, he was inspired with fresh Vigour, and thereupon formed his Counsels better.

Salust relates, that he has often heard *Q. Max. P. Scipio* and others say. *Cum Majorum imagines intuentur, Vehementissime sibi animum ad Virtutem accendi.*

Alexander the Great was inflamed with the Memory of *Achilles*, and he is said, to have been much delighted with Antiquity; so was *J. Cesar*, his rival in Reputation.

Alexander Severus had a Huge Collection of Imagery of all sorts; so had *Varro* and *Pomp. Atticus*; and *Augustus* himself, says *Suetonius*, *Dividebat Vestem, aurum, et Argentum, Modo Nummos Omnis*
Not.e,

Nota, etiam Veteres Regios, & Peregrinos.

These Images give great Ideas, when they are early impressed they easily mix and are impregnated with the Blood and Spirits, till they raise at last in the Soul, a sense of Honour, and kindle in them an Emulation and desire of the like great Actions or good Offices.

The mind seems to be happier in this Situation, and more nobly imployed, than when Men are *Chiranning* and Wrangling about the wretched Controversies of Rites, and in the idle Disputes of the Scholasticks, or when they are refining on the Different Rights of Princes, or fiercely contending for their schemes of the most perfect Governments, both for Church and State. Those in short are Boyish Trifles, and Unbecoming Men of Years; for by all the Experience the World yet can Produce, every kind of Government is good where good Men are imployed,

ed, and without them no Government can be perfect, nor the People happy. The best has not been without Complaints of Grievances, and the worst of them I know, is better than none at all, or Confusion.

The Apostle *St. Paul* was sensible of this, when he advised the *Romans* and others to Obedience and Submission, even when the Princes Title was Usurped, and the Administration highly Criminal.

Our blessed Saviour gives us an Example to this Meekness and Moderation of Spirit, and pronounces a Blessing to those that possess them, which no doubt will be accomplished. But if some have little regard to those, *Plato* and *Aristotle* will rise up in Judgment against them in their Writings; and *Isocrates* gives to the *Greeks* many wise Advises to this purpose; but which is observable in their Case, and will be so in all others,

others, they would never be quiet among themselves, nor unanimous against their Enemies, 'till they became a Prey to their potent Neighbours. After that, the *Ephori* did not pretend to judge Kings; the great Assembly of the Estates of Greece, called the *Amphyctiones*, was dissolved, the Landed Gentlemen were oppressed, fined, or transported in Chains, and every little Fellow that would be an Informer, put up himself, and was vested in Power to persecute and insult those that had been Patriots for the Liberty of their Country; this, *Pausanias* tells us at large: He is a Writer of a fair Character, not under the influence of any Party, as *Livy*, *Tacitus* and *Salust* are reckoned of late, yet many passages of his Writings are applicable to our Divisions, without making the least strain of his Words, if Men will be so wise or good natur'd to themselves, as to learn by the Experience.

It

It might be of use, upon the Account of our Constitution at least, to preserve the Memory of the late King, and of several that served him. And great care ought to be taken to Perpetuate that of her present Majesty, by Transmitting to Posterity apposite Emblems of her Magnanimity, Wisdom, Charity, Resolution, Liberality, Clemency, and Piety. The care her Majesty takes of her People, the Veracity of her Publick Faith to her Allies; the support She gives the Protestants abroad, and her firm adhering to the Church of *England* at Home, are too beautiful Characters ever to be Forgot. The Steps her Majesty has made toward our future security, to preserve Religion, and settle her Throne in Truth and Righteousness, give a fair Prospect of Happiness to future Generations. All these deserve their particular Monuments, that her Successors may learn of HER to be Wise, Meek,
F Affable

Affable and Patient. And that their Subjects may have real Proofs of the Provident Counsels that are now taken for their Happiness in the blessed Reign of QUEEN ANNE.

As the Wisdom of her Majesties Counsels appears best in the Glorious Actions of her Reign, so 'tis to be wished the Memory of the bright Qualities that Shine in her Person, may be preserved to Posterity, in lasting Monuments. The first fills *Europe* with her Name, and makes her great abroad, the other makes her Gracious at Home; and when other Monarchs are the Terrour of their Subjects, she is more than *Titus*, the DELIGHT of MAN-KIND.

Neither her Reign nor Person can be better represented to succeeding Ages than in a Medalique History, which cannot be compleat without adding that of them that serve Her.

In

In this, these may be done either according to the Life, or by such Marks of Distinction in Emblems as each Sex and every particular Office of her Ministers may be known. The Amasons, Matrons, and Vestal Virgins that are on old Coyns may now justly give pretensions to the Ladies to appear on Medals.

Tho' generally these are brought in as Types, to represent some of the Seasons or Vertues, yet there are several instances in Antiquity where they come in Historically, as in the Battle betwixt the *Romans* and *Sabins*, where they tenderly are interposing betwixt their Fathers and Husbands. And as we hear in History, that it was by their Mediation, that the Peace and Union of the two Nations was concluded, so on the Medal we see them passionately expressing their Duty and Affection to both on that Occasion. Those of a more masculine Courage are parting them

in the Shock, or warding off the thick blows, and the tender Mothers with their Children in their Arms, are obtesting them by those Precious Pledges of their own Blood, to a cessation and an Oblivion of all past Injuries on both sides; neither did they wholly lose their pains in this bold Adventure.

This was a kind Office in time of Discord and Factious Fury, which will be to the everlasting Honour of the Sex; scarce has it ever since been better parallel'd, than it was last Year in the memorable appearance her Majesty made on the Throne, to allay needless Heats, and to prevent the mischiefs of DISCORD. We have fresher instances of a pacifick and Warlike POWER concurring in the same Person, than the Old Fiction of *Pallas*, so much renowned for Peace and Military Exploits, and if we are not moved by them, we are more inexorably Obstinate,
to

to the Sex, than the Old *Romans* were in the times of their greatest Barbarities. But as to what concerns the Lady's Right to come on Medals. The PUELLÆ FAUSTINIANÆ, seems to be a plain Precedent for them; neither can there be any exception taken from the Name of their Mistress, since the Medal belongs to the Chastest and best of the *Faustins*, who was never suspected of the least Indiscretion, as *Marcus Aurelius's* Wife was.

The great Number of Magistracies and Offices Ecclesiastical, Civil and Military, that are to be seen on Medals, either in Emblems or more plainly, prove it to be the right of the Officers of the Crown to stand on the Reverse of their Masters Medals; and whoever will oppose this, ought to bring good Reasons for their Opinion, seeing it was the practice of *Greece* and *Rome*, which is not to be despised in this Age, or in a Science of

which they are owned to have been the greatest Masters.

If the like Method was followed in a *Medalique* History of her Majesty's Reign, the QUEEN would appear every where in her Greatness, and her Ministers in their due Subordination; and Posterity would look on it more kindly, when they saw their Predecessors serving as Instruments in her glorious Undertakings.

But not to insist longer on our Medal, which has given occasion to this Digression, 'tis but just it should be restored, and ranked among those that are best done in this Age, and it comes nearest to the Perfection of the Ancients, of any I know done here.

The VICTORIA PRIMIGENIA, which was struck upon the Battel of *Rocroy*, when the *French* King was young, is well adapted to the King, and that Occasion: The Victory might have been made young also; and it would have

have agreed better with the *Primi-
genia*; which Word, if it be taken
as some good Authors use it, it does
not all the Honour to the King,
that perhaps was intended by it.

There is another of that King
made in the Year 1665, upon his
Modelling his Troops. Thus,

DISCIPLINA MILITARIS
RESTITUTA.

There is one of *Hadrian* with
DISCIPLINA, or DISCIPULI-
NA, it has other three Figures of
his Officers upon it; and probably
they had this Medal in their view
in *France*, when they struck the
former for the King; and if others
did the like, our Modern Medals
would signifie more to future Ge-
nerations than they do.

There is an unusual Modesty to
be remarked in the *French* Meda-
lists, on that Medallion of the
King that is made upon his Con-
junction of the two Seas; the

Work is much greater than that of *Trajan* at *Ancona*, and it has cost more Immense Sums, yet the *French* Medalist confines himself to the modest and plain Historical Inscription of that Emperor, which is **PORTUS TRAJANUS**. On the *French* Medallion is **POR-TUS SETIUS**. The **ORTUS SOLIS GALLICI** has something Romantick or Fastuous in it, that may choak his Successors, as *Philip* of *Macedon*'s Reputation did *Alexander* his Son. Besides the Comparison is but flat and common, and many other Words and Emblems might have been thought on, for honouring the King's Birth. The **FELIX GALLIARUM GENIUS** for the *Dauphin* has more of Judgment in it than the other, at least it is after the manner of the Ancients, which that Nation now seems to approve.

The

The Medal that was made on the Edict for abolishing Duels in *France*, has none of the Faults formerly mentioned, but several others that are unpardonable in a Medalist, that should be a man of some Learning, as well as Taste and Invention. In a Critical Discourse we cannot pass them by without taking some notice of them, seeing they lie both in the Legend, and the Emblem; 'tis thus, JUSTITIA OPTIMI PRINCIPIS. Under is SINGUL. CERTAMINUM FUROR COERCITUS. 'Tis universally owned, the *French* King is one of the most just Princes that has reigned in his time, in what relates to Rewards and Punishments; but to illustrate this Justice of his, the Medalist has put him holding up a Ballance, which is not a proper Emblem for this kind of Justice; generally the Ballance is brought to represent that of Right and Property, not Criminal Justice, that is here chiefly

chiefly intended; or, as the Lawyers call it, *Distributive*, not *Commutative* Justice, which regards Commerce, or *Meum* and *Tuum*.

Aulus Gellius tells, That *Chrysippus* painted *Justice* like to a sound Virgin, without Patch or Paint, somewhat severe in her Countenance, but sprightly, and Crowned with Roses. In the Medals of *Antoninus* the Good, and of *Alexander Severus*, she is sitting with a Rod in her one Hand, and a *Patera* in the other. *Ant. Augustini* says, he never saw her on Old Coins with a Ballance, and I know none since that has seen her so on them. *Monsieur Vaillant* says he has her with a Ballance on a Silver Coin of *OTHO*: 'tis most likely he has mistaken his Person. There is a Woman with a Ballance, but the Inscription is *PONT. MAX.* not *JUSTITIA*; and I know no ground he has to say it is *Justice* that's on *OTHO*'s Medal, no more than some of our Criticks have to say, the Duke of *Marleborough* is on
the

the Queen's. The one takes the High Priest for an Emblem, the others take an Emblem for a Person, both catch at Shadows, and are equally mistaken.

On Ancient Coins, *Equity* is often seen poising a Balance. This perhaps may be said for *Monsieur Vaillant*, that Equity and Justice is the same thing on the Main: Civilians tho' make a difference, as is said before; so did the Ancient Medalists: and whatever they are in effect, a Professor of Antiquity should keep to his own Profession, at least not advance any thing contrary to it: And his taking things on the Main, is a gross way of Reasoning, especially in making Emblems and Figures, which are to represent particulars, with all the niceness that is possible. So that a Sword, or Scepter, or both, would have been more proper Ornaments to express the King's great Justice on that Occasion, and the Badges of commutative Justice and Equity

Equity might have been laid aside to a more convenient time, or till he had heard some more transcendent instance of it.

In looking on the Modern Medals of the *French* King, I observed two that deserve the particular Notice of *English* Gentlemen. They are,

I. DUNKIRKA RECUPERATA: 1662.

II. COLLONIA MADAGASCARICA.

In the Explication of the last, there are several *Gasconades* to conceal the Oppression and Cruelty used by them on the *English* Plantation there; and 'tis to be presumed that King would have had no Medal struck on that Account, if he had been truly informed of the matter of Fact.

The Inscription of that of *Dunkirk recovered*, makes his acquiring that City more Honourable to him than

than truly it was. The Inscription implies, that it was his formerly, either by *Possession* or *Right*. No Man can be said to recover that which he has not lost, nor lose that which he never had; nor can a man properly be said to possess that which he has no right to. The purchase of *Dunkirk*, if it were exactly inquired into, comes rather under the Title of *Emption* and *Vendition*, and has nothing to do with *Recovery*.

But perhaps the Medalists thought *REDEMPTA*, or any word importing *Redemption*, too Mean; that being to make a Merchant of his Master.

But if that is diminishing, it derogates from others as well as from him. But *ADQUISITA* would have concealed all, or *ADSIGNATA* as it is on a Medal of *Trajan*, either of these words had been more proper than that on the Medal, they only import *Acquiring* and *Granting*, of both which

which there are several sorts owned by the *Civilians* to be very Honourable, and do not always imply a *Lucrative* Cause or mean Ends.

Not to contend too long with the *French* on this, it is to be wished their Medalists would have greater regard to Truth. I might have in the former part added, a sixth exception against putting Untruths on Medals, but there it was only intended to touch the impolite and chocking part of Modern Medals. Untruth while it appears in specious and gay Colours, is easily embraced; and at a Distance is as Deceitful as the Bird of *Athens*. And every one hates it when it comes to their turn to be imposed upon by it. The *French* know well how to Disguise it for their own ends, or to Magnify their Actions. But I am only to take notice of it as it appears on their Medals, or relates to us, and the Memory of our Actions, as they stand on Monuments,

numents, for informing Posterity. The other two preceeding Medals, where this was insinuated, brings me to take notice of a Manifest Untruth on others of theirs. One was struck upon their Victory at *Nervine* or *Landen*. 'Tis thus

CAESA HOSTIUM XX MIL-
LIA: TORMENTA BELLI-
CA CAPTA LXXVI. SIGNA
RELATA XC.

There is another of this sort, where the Untruth is as great, but not so gravely related; it has more of the Air of Romance in it. 'Tis on the taking of *Mons*.

EUROPA SPECTANTE ET
ADVERSANTE.

It seems the Medalist did not know in what part of the World *France* is, nor whether his own Head or Heels were uppermost.
How

How came all *Europe* to the Siege, to oppose *France*? Did *Gaul* or *Switzerland* make head against her? or did she oppose her self? or was it some Barbarous People out of *Europe*, that Invaded us and took *Mons*? It would seem so by this Medal, for the *Europeans* were looking on or opposing the Besiegers, if we can give any Credit to the Inscription. From this Stretch all this absur'd Ribaldry flows Naturally, and every thing in this Strain rather puts Posterity under mistakes, than perpetuates Knowledge. *Gallien* the Emperour is laught at for his on *Universal Peace*, when he was surrounded with Revolts and Tumults. And when his General *Odenathus* had a Victory in the East, this Indolent and Soft Emperour Triumphed, and called himself RESTORER of the East and of *Mankind*; whereas it was by his unactive and sluggish Life, that every thing went to confusion. After the Death of *Maximilianus*,

crianus and his Sons he imagined he was secure for ever, and struck a Medal thus, SECURITAS ORBIS the *Security of the World*. But nothing of this can be attributed to the *French King*: Only the Romance of their two Medalists are much alike.

The other Medal with CÆSA HOST. XX MILL. tells us with a Solemn Air this Serious Untruth, That there were killed at *Landen*, 20000 of the Allies. As for the Cannon and Colours we shall not dispute them with the Medalist; but we cannot part with that Number of Men to him so easily. 'Tis generally owned the Allies lost in all about 7000, and the Enemy more; 'tis said there was as many taken Prisoners, and Drowned as were Killed, which are not Comprehended under his CÆSA. If so, then the whole Army was either Killed, Drowned, or taken Prisoners. And never a Man of

G them

them Escaped, for they were but 40000 in all.

This Story might have passed current among the *Canaile* at *Paris*, where 'tis more likely he has had it than at Court; but a Man must have a mighty impudence to put it on a Royal Medal. The Ancients thought the Emperour's Head on their Coins, and his Authority by which they were made, were in some measure answerable for the truth of them. But it is not to be supposed the *French* King will answer for this.

He was too sensible of his own loss to wish for such another Victory, and all we lost then was not more than the *French* had Killed or taken in their Towns last Year, by Her Majesties Troops under the Command of the Duke of *Marlborough*, tho' our Medalist expressed it with more Modesty than the *French* did on theirs, yet the greatness of the
Actions

Actions is not thereby sunk. *Julius* Caesar had more honour by being called the Father of his Country, and *Augustus* by being called his Son, or VICT. ACT. than *Sextus Pompeius* got by his empty Names of *Neptunius* and the Son of *Salassia*, which *Horace* turns to his shame. *Epod. Od. IX.*

*Ut Nuper actus cum freto Neptunius
Dux, fugit iustus Navibus.*

In the E. of *Pembrooks* Cabinet there is a Medal of *Pompy's* with NEPTUNIUS upon it. And I have seen others with *Salacticus*, which agrees with the Relations of *Historians*.

This Nation loves candour of Mind and Moderation in every thing, and are for a plainness both in their Dress and Expression; seldom is it ever seen here, that Persons of Fashion or Note offer to shine in Trifles, or to make a shew with the false Stones

of the Theater. With the like Modesty, our Medalist has made the Queen, and the Emblem of her Victorious Arms, appear on Her Medal, or he might have brought upon it as much of their Artillery, as the *French* have of that of the Allies on theirs that I have mentioned. But as the one has attributed more to his *Hero* than he can Answer for, so the other draws his *Heroine* with the greatness of a Martial Majesty, without any exaggeration of her Actions.

The Magnanimity and impenetrable Secrecy that now appears to have been in her Majesty's Counsel, in marching her Troops into *Germany* for the supporting her Allies, and succouring the Protestants, amaze and disconcert her Enemies. Upon the very Enterprize the Ancients would have had VOTA PUBLICA, or SUSCEPTA to express their Joy; a MARS GRADIENS they would have

have struck upon the first surmise of the March, or a *Statue Equeſter* with Soldiers following, as 'tis on a Medal of *Trajan*, with this Inſcription, *PROFECTIO*, upon his March into *Parthia*. But whatever precedents there be for it in Antiquity, thoſe that envy the Succeſs of the Queen's Arms, will be for delaying the Medal upon the Expedition, till they ſee the Succeſs, as if Enterpriſes were to be only judged by their Events, or deſerved no Commendation till all was executed. If ſo, no Medal had been ſtruck in *France* upon the Prince of *Conti*'s Expedition into *Poland*, nor the D. of *Anjou*'s into *Spain*, the one having Miſcarried, and the other being yet doubtful. They that fear Wind in Harveſt, will not ſow, and conſequently can never reap. If this timorous and ſluggiſh Spirit had poſſeſſed *Drufus*, he had never gone into *Germany*: Nor had *Germanicus* worn Lawrels for his Vi-
ctories

stories there, if he had deferred his Expedition, till he had been assured of Success. The greatest Wisdom in War is to be prudent and enterprizing; and as action is the Mistress of Discipline, so the greatness of the Undertaking often carries Men to act beyond their natural Courage. 'Tis to this *Providence* and *Valour* we see so many Medals directed formerly; and it was a Politick Superstition in the Ancients to raise *Altars*, and consecrate Temples to these *Powers*. Whereas the Wisest of them laugh'd at *Fortune*, as it appears by *Seneca* and *Pliny*. *Juvenal. Lib. 4. Sat. 10.* gives us his Opinion of the one and the other. He lashes *Fortune*, and requires only *Fortitude* and *Prudence* for carrying on Business, and holds them as the best Paths to *Tranquillity* and *Happiness*.

Fortem

*Fortem posce Animum, & mortis ter-
rore carentem.*

————— *Semita certe
Tranquilla per virtutem patet unica
Vita,*

*Nullum numen abest, si sit prudentia;
seu te*

*Nos facimus, FORTUNA, Deam
Cæloque locamus.*

Neither do I remember that the Romans had any Temple to this Blind Divinity within their Walls. They had one at *Præneste*, another at *Antium*, four and twenty Miles at least from the Town; if the Idle Fortune-worshippers had a Mind to indulge their Devotion, they might go to seek her there, which was far enough to have wearied them out of the suit, before they arrived. Now it is to be questioned if ever the Roman Cohorts and other Bands, appeared better than our Troops do in Germany, or were under a braver Commander,

mander, when they were honoured with Triumphs and Medals. And this Effort the Protestants owe to the PIETY of a WOMAN.

There is another Medal of the French King, thus REX. DUX. ET MILES; it was on his distinguishing himself at *Douy*. The Medalist seems to have had in his Eye, that of *Cæsar*, VENI, VIDI, VICI, but there was never a true Coin of *Cæsar's* so, and I see nothing great in the Style of either of them. The VICTORIA OBSEQUENS, upon his getting three Victories 1690, was a much greater Thought. This, the BONÆ ARTES REMUNERATÆ, upon his Bounty to Learned Men; his CCC PUELLÆ NOBILES SANCIRIANÆ. And the ÆTERNITAS IMPERII GAL-LICI on the Birth of the D. of *Anjou*, seem to be the Contrivance of a more knowing Master, that had learn'd how to imitate the Ancients.

FINIS.

